

The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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CALLED APART

(Mark 6: 31.)

Come ye yourselves apart and rest awhile,
Weary art thou, and tired in the way;
Thy feet have traversed many a weary mile,
As thou didst follow Me by night and day.

Rest thou dost need; I know thy way was steep;
Oft was I wearied and My hands were torn,
For I have gone before with tender feet,
But here I found My joys and sorrows borne.

Food, too, to strengthen for a coming day;
The time is drawing near when I must leave
To bleed and die, as did the prophets say,
And now I would My joy, My peace, bequeath.

Come, then, and lay aside each earthly load;
Come, and with Me and Mine sweet converse take.
Here rest in peace, with Me commune with God,
And He will strengthen for His own name's sake.

I have enough to fill thine every need,
E'en though 'tis great and many are thy fears.
Thou didst Me see the many thousands feed—
And I am just the same to endless years.

Too soon we rise, the day of rest is o'er,
And we must to our daily tasks return,
There to reflect His glory more and more,
Until apart He calls us once again.

H. M. Harper.

The Converted Catholic

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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EDITORIAL NOTES

"Ye call me Master and Lord: and ye say well; for so I am."

"Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven."—Matt. 7: 21.

With amazement and pain of heart we see that many leaders in Christian thought have adopted the Jesuitical views on this war. Papers hitherto advocating and defending the essentials of Christianity have failed, in writing of this war, to advocate the character of our Lord and Master. Many of them are drawing lessons from this cruel conflict which, if their conclusions were true, would place nationalism on a pedestal for Christianity to worship. Then what about foreign missions? If our patriotism justifies war, if the commandments of God can have such an exception, is not the Buddhist entitled to protect the traditions of his country as well as the Christian? And if we are looking to the war for spiritual awakening, why should we pray for the cessation of it?

We expect to answer some of the erratic ideas propagated nowadays on this subject in later issues.

In our opinion there is but one lesson to be drawn from this war, viz., That our boasted civilization is only skin deep, and that we have departed from the spirit of our Master. Maybe we have dealt too much with the questions of the authorship of the Pentateuch, and *interpolations* in the Scriptural text, and too little with the building up of our character in the principles of our Master. Our text calls us to meditate deeply upon this vital subject. We honor Him, we call Him Master with our lips, but how far has our heart wandered away from Him! A beautiful inscription on an old slab in the Cathedral of Lübeck reads:

"Thus speaketh Christ our Lord:

"Ye call Me *Master* and obey Me not,

"Ye call Me *Light* and seek Me not,

"Ye call Me *Way* and walk not,

"Ye call Me *Life* and desire Me not,

"Ye call Me *Wise* and follow Me not,

"Ye call Me *Fair* and love Me not,

"Ye call Me *Rich* and ask Me not,

"Ye call Me *Eternal* and seek Me not,

"Ye call Me *Gracious* and trust Me not,

"Ye call Me *Noble* and serve Me not,

"Ye call Me *Mighty* and honor Me not,

"Ye call Me *Just* and fear Me not,

"*If I condemn you, blame Me not!*"

They are Waking Up

We are agreeably surprised to see how many are beginning to realize the danger of Romish domination which is imminent in this country. The attitude of men and publications, silent upon this subject until very lately, and the amount of correspondence we receive treating of the general interest felt in this matter all over the country, proves it. "The Christian Standard," of Cincinnati, in its issue of May 22d, speaks editorially as follows:

"The Catholic papers among us are boasting of their rapid growth in numbers and power in this country. And upon every showing of this growth the press and priests grow bolder in their attacks upon free speech, free schools and non-sectarian Government. Their latest claim, just widely published, is that they now number in the United States 16,309,310. The rapid increase is chiefly owing to the flood of immigrants from southern Europe. These, coming from countries long under Catholic rule, are amazingly illiterate. For that reason, the Catholic hierarchy bitterly opposes all literacy tests for immigrants, and it has been hitherto influential enough to prevent any such test from getting into our laws. Our press and politicians stand in such awe of Catholic influence, business men are so much afraid of a Catholic boycott, officials are so cowardly conscious of the Catholic vote, that papal emissaries have been emboldened to push their treasonable

schemes by illegal and criminal doings. Some of them are members of Congress, and have taken an oath to support the Constitution of the United States. That document expressly forbids the enacting of any law abridging the freedom of the press; yet these papists are making every effort, under the inspiration of the hierarchy, with the Italian Bonzano at its head, to secure a law which would exclude from the mails all papers which attack the doctrines or the doings of the Catholic Church, or even criticize or reflect upon it. In our cities it holds, untaxed, income-bearing property to the value of tens of millions of dollars. It is this outrage that has largely contributed to the making of the papacy in Mexico a thing of horror and hatred. In the city of Mexico alone it had gathered 200,000,000 of choice property which enriched the hierarchy, impoverished the people and bore no share of the public expense. It is this subtle form of oppression which has made the papacy such a thing of dread and hatred in Rome itself that ninety-nine citizens out of a hundred steadily vote against its every political scheme. Yet this thing is rapidly growing in all our cities, even in those States in which the papacy has been unable to prevent the enactment of laws against it. In view of these things, and many others that could be cited, it seems high time for our citizens to awake to the fact that there is a real, imminent papal menace to our liberties, and all the more menacing because so many of these citizens are oblivious of it."

We are glad to note that the same concern is being expressed in Canada.

The Rev. Dr. Gordon, of Winnipeg, is universally known as an eminent minister of God's Word as well as an author. He has recently said:

"Nothing seems to satisfy Roman Catholics. History must be rewritten, encyclopædias must be revised. Even the eleventh edition of the *Encyclopædia Britannica* doesn't suit. The public schools must first be secularized and then Romanized. The press must be censored, books must obtain the Church's imprimatur. The American national anthem must be rewritten because a Protestant minister was the author. That taint must be removed. Courtship must be conducted to suit the Church, marriage must be solemnized by her priests to be binding. The Lieutenant-Governor must stand to one side while the Roman Catholic pays his

respects to an individual Church. The only chair to suit Bishop O'Connell at a banquet is right next to the President. He has picked it out for himself. No Church in creation makes such claims. It claims to be the universal Church, yet it does more to divide and keep people divided than anything else on earth.

"If I know any history, the Roman Catholic Church has been the great steam roller of the ages to crush out the freedom of the individual.

"Lecky says, 'The Church of Rome has shed more innocent blood than any other institution that has existed among men.'

"They believe in the holy relation of marriage, but their priests live outside that relation. They profess to believe in justice, but any one may be excommunicated for bringing action, even if he is in the right, against a priest. When in the minority they ask for toleration, when they are in the majority they seem to forget the meaning of the term. Toleration in Spain isn't what we understand by toleration. They object to Bibles in the public schools, and when to suit them we take the Bible out, they brand the schools as godless. The Roman Catholic Church is strongly opposed to divorce, but an indulgence covering divorce can usually be secured from the Church of Rome when the financial compensation is sufficiently generous. You know that. They know it. Yet they'll say, 'Prove it.' What everybody knows does not need to be proved.

"The history of the Roman Catholic Church covers 1,000 years—and has been written. When Roman Catholics control a country it begins to decline. Control—that is the secret aim and desire of the leaders of the Church. Control of conscience, of mind, family, marriage, truth, education, schools, Parliament and press. Lovers of liberty, eh? The Church entered the political realm and secured and retained temporal power for centuries. History proves that the Roman Catholic Church became corrupt and immoral, and through one revolution after another lost much of its power.

"It is believed by millions of intelligent people that the Roman Catholic Church is trying to regain her lost position of temporal power and glory as she enjoyed in the Middle Ages. I believe that. That Church having lost power in the old world is trying to gain it in the new world. Having lost her grip in the coun-

tries where she is old and well known, France, Portugal, Spain and Italy, she is seeking for a fresh lease of power in England, United States and Canada.

"Any attempt to dominate in the political field will be resisted by Protestant, Jew, Agnostic and intelligent Roman Catholics. The holy father will not rule the United States nor Canada. Every blundering step of prelates, like at their recent banquet, only hastens the day when we will have to thresh out, once and forever, the question of the State being supreme. We'll rule ourselves. We'll govern our educational institutions. We'll be free. Every attempt to place the person of the pope in contrast to the king will cause trouble. Whatever the pope is inside his Church, he's only a man outside his Church. You can make him anything you like inside the Church, but we Protestants can't worship him. To us he is only a man, chosen by men, supported by men.

"The pope does not represent Christ on earth—only the Roman Catholics. The best representative of Christ on earth is the one most like Christ.

"Whenever you find Roman Catholics trying to regain power, you'll find an anti-Roman Catholic party. It's so in England, Canada, United States and South America. It's the old story the world over."

What Roman Catholics Propose

Roman Catholics propose the establishment of parochial schools supported by the State. They hold that secular schools inflict a fatal wound upon the soul. They demand as a right a share of the school fund to support their denominational schools. The following considerations show that this plan cannot be adopted:

1. It involves the final and complete abandonment of the public school system. If the Roman Catholics have the right to a share of the public school fund each of the other Churches has the same right. Nor could the right be denied to infidel associations. The result would be the destruction of the present system and the substitution of parochial schools under the management of the different sects, free from the control of the State. The only educational function left to the State would be the collection and distribution of the school tax.

2. This plan assumes that the State has no right to teach. This proposition underlies the Roman Catholic program, although there are some Catholics who do not subscribe to it. Pope Pius IX. said, "Catholics cannot approve a system of educating youth which is unconnected with the Catholic faith and the power of the Church." This plan overlooks the fact that the children belong to the State and that it must provide for their training for citizenship.

3. The very essence of union of Church and State is contained in this program. It makes the State the agent for levying taxes and collecting funds for the schools of the Church. Then why not make it the agent for collecting all Church funds, such as are needed for pastors' salaries and the support of missions?

Rome and the Bible

Rome's apologists sometimes deny that she discourages the reading of Holy Scripture. Among many proofs rebutting this denial is the Bull *Unigenitus* of Clement XI., dated "6 Idus Septembris" (September 8th), 1713, issued to condemn the 101 "erroneous propositions extracted from the writings of Paschase Quesnel, a French Jansenist priest. We append the propositions dealing with the reading of Holy Scripture, and the infallible condemnation whereby Romanists are forbidden to entertain these heretical opinions":

Propositions

79. It is useful and necessary at every time and in every place and for all kinds of persons to study and know the spirit, religion and mysteries of Holy Scripture.—1 Cor. 14: 5.

80. The reading of Holy Scripture is for all.—Acts 8: 28.

81. The obscurity of Holy Scripture is not a reason for the laity dispensing themselves from the reading of it.—Acts 8: 31.

82. The Lord's Day ought to be hallowed by Christians, with readings of a religious character and above all of the Holy Scripture. It is damnable to wish to draw Christians away from this reading.—Acts 15: 21.

83. It is a delusion to persuade one's self that the knowledge of the mysteries of religion ought not to be communicated to women by the reading of the Holy Books. Not from the simplicity of women, but from the proud knowledge of men, has

sprung the abuse of the Scriptures, and heresies have been born.—John 4: 26.

84. To snatch the New Testament from the hands of Christians or to keep it closed to them by taking away from them the method of understanding it, is to close the mouth of Christ to them.—Matt. 5: 2.

85. To forbid Christians the reading of Holy Scripture, especially of the Gospel, is to forbid light to the children of light, and to cause that they suffer a certain sort of excommunication.—Luke 11: 33.

Condemnation

"Therefore having heard as well verbally as in writing the judgments of the aforesaid cardinals and other theologians and having implored in the first place the aid of divine light in private, and also by public appointed prayers to this end, all and singular these hereinbefore inserted propositions by this our constitution *which we declare is to be in force perpetually*, we condemn and reprobate as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, insulting to the Church and her practise, and not only to the Church, but also contemptuous to the civil powers, seditious, ungodly, blasphemous, suspected of heresy, and savoring of heresy itself, and further as favoring heretics, heresy and also schism; erroneous, proximate to heresy, many times condemned, and in fine as heretical, and bringing in again respectively various heresies, especially those which are contained in the notorious propositions of Jansenius taken in that sense indeed in which these were condemned." (Decret. Conc. Trid., pp. 288-291; Lips. 1876.)

KIND WORDS.

I am renewing my subscription to your valuable magazine—I might add *invaluable*, for we cannot reckon the great good the spreading of it abroad does. I give away most of the copies after I have read them, and do wish I were able to do more in a financial way, but pray the Lord would add His blessing, which maketh rich and addeth no sorrow therewith.—Mrs. H. I. M.

CONVENT SCHOOLS

A PAPER, GIVEN BY MISS CARTER, AT THE BRANCH WORKERS' MEETING, CHURCH HOUSE, WESTMINSTER, LONDON, ON
WEDNESDAY MORNING, MAY 19, 1915.

A little company of women has gathered together this morning to consider the needs of the work, and to receive spiritual guidance and enduement for the same. We are hoping to hear how others, who are fighting in the same warfare, have prospered, and to know something of the methods which have brought success in other places. The fact is, we are here holding a council of war. Tied as our hands are by the new circumstances which are around us, and busied as all must be in many schemes for ameliorating the special trials and soothing the sorrows occasioned by the war, we cannot lay aside this spiritual work or make a truce with religious evils, which abound on every hand. And it is no benefit to an army to be in ignorance of the methods of their foe, or to allow the forces of the enemy to entrench themselves, where they can work unseen and in unexpected directions.

Surely it is our lamentable ignorance and our gullibility which has often made us an easy prey to our Roman Catholic adversaries! Convents and convent schools are no new entrenchments—they come down to us through the ages, like fortresses and earthworks, but they are named now, and held with the superior knowledge of the twentieth century. It is given to me to disclose something of their strategy. (I am only sorry that there is no aeroplane put at my disposal, to hover over them, that we might with more accuracy train our guns upon them.)

Monasticism is not a growth peculiar to Christianity, though it is within the Christian Church that it has found its largest and most varied development. Brahminism has its solitary recluses, Buddhism its order of mendicants, Llamaism in Thibet a species of monkery, nearly resembling that of Roman Catholicism, Mohammedanism has its fakirs and dervishes. There were also pre-Christian developments, which took their rise in Egypt and Palestine.

Monasticism has its roots, therefore, not in Christianity, nor in any other form of religion, but in the human longing for solitude and peace; the wish to escape from the evils of life in the world, the feeling of calmness that arises from submission to

rule and discipline, and the false notion that endurance of bodily pains and discomforts is a means of grace and pleasing to a Divine Being.

There were excellent motives for founding the monastic orders of the Church, and the piety of the founders need not be questioned; but not even the most eulogistic historian can conceal the dark spots in the picture.

One of these founders writes: "Though I have left the city's haunts, as the source of innumerable ills, I have not yet learned to leave myself. I am like a man who, on account of sea-sickness, is angry with the size of his boat as tossing overmuch, and leaves it for the vessel or pinnace, and is seasick or miserable still, as carrying his delicacy of stomach along with him. So I have got no great good from this retirement."

The Reformation brought with it great changes in the condition of monasteries in Protestant countries. It is commonly supposed that the suppression of these places was due to Henry VIII. after he had broken with the papacy. This is a mistake.

The dissolution of the monasteries was commenced, and partly carried through, by Cardinal Wolsey, acting on powers given him by repeated papal bulls.

Religious houses suppressed at that time were revived in Britain in 1850, and since then every effort has been made to popularize them and increase their numbers. In 1829 there was only one monastic institution in England or Scotland, at Stoneyhurst; in 1851 there were seventeen for men and fifty-three for women, while in December, 1913, the number under Romish influence had increased to 340 for men and 896 for women, the inmates of the latter amounting to 10,777 nuns.

We now come to the training given in convent schools. Liguori says: "He that desires to walk in the way of perfection must abstain from relations and from taking part in their affairs, and when they are at a distance must not even inquire about them. Whosoever aspires to a union with God, the common Father of all men, must fly altogether from his kindred."

Can we wonder that a child's love is often chilled and frozen in the company of the nuns, and that many a broken-hearted parent knows that the affection of the child has been stolen or destroyed at the convent school?

In connection with these schools, however, there is something which may be regarded as even worse than the above, for if there is one thing more revolting than another to British parents, it is to have their children trained in the art of deceit, especially in the name of religion, so that even an extreme Ritualistic clergyman was once forced to exclaim: "The only thing they teach to perfection in convents is deceit." Nominally no direct influence is brought to bear upon the children to cause them to change their faith, but, as a matter of fact, a considerable percentage are perverted.

The rules forbid any literature of any kind to be sent to the school by parents or others, and every letter written from or to the school is read, and many frequently withheld by the authorities. Children sent abroad are often there for one or two years without a return to England. Is it strange if their opinions and principles are gradually changed round, and the convent school-room becomes the recruiting ground for the nunnery, the pupil becomes the novice?

The latest and most authoritative utterances of the Roman Church urge upon her people that their children must be trained "dogmatically, accurately, consistently and continuously every day of the week in Catholic doctrine. It is not enough to teach even the whole of the Catechism word for word, they must teach the mind to understand the doctrines, and the whole man to practise them so as to model and mold the character."

Let it be remembered, also, that Protestant girls usually attend the daily services during their residence at the convent. Equally, of course, they never attend a Protestant Church while they are there. How can it be otherwise in a school managed by nuns?

Convents are avowedly the most pronounced religious houses of all the institutions of Rome, and therein the idolatry and superstitions of Rome are practised with a delightful glamor and a fervor which can scarcely be surpassed in Pagan temples. It may be suggested that the convents give a superior education on such very reasonable terms. This, after all, may not prove to be cheap.

Mr. O'Donnell says: "The root of the thriftless Irish home is the nun's school, just as the root of the Irish national ignorance is in the clericalized monopoly of all education."

Let us return again to the figure which we used at the beginning. If Romanism is the enemy with whom we are now in deadly conflict, where are the prisoners of war? Not incarcerated in fortresses on the Rhine, or in the strongholds of Germany, but are they not in our midst and behind the barred doors of the convent, fed or not fed, according to the will of those who hold them captive?

Do not our minds go out to those of our friends, or, perhaps, near relatives from whom we can get no reliable particulars of their weal or woe? Letters may pass from them to us, but these letters must be scrutinized by enemy eyes, and all that condemns the captors must be left out.

Have you thought that there are hundreds of parents in England at this time who have had to content themselves for years and years with the same unsatisfactory communications from their children, and who suffer the same anxiety with regard to the feeding, clothing and general well-being of those they love (who are, perhaps, not many miles removed from them) as do the parents of those noble and yet unfortunate young men who have been taken prisoners in the war?

No parcels of tinned foods or chocolates find their way through convent gates. No sympathetic Americans can bring us word of their treatment. No white book can tell us what they need. Moreover, unless our efforts for convent inspection are redoubled, no great victory will ever set these prisoners free.

God give us women, the determination and the force of will to strive until these places of detention have their doors and windows thrown open to the light of Heaven?

"We do not accept this Government, or hold it to be any Government at all, or capable of performing any of the functions of a Government. If the American Government is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation and the acceptance of the Catholic principles, which is a Government by the pope."—The Catholic World.

LETTER TO CARDINAL GIBBONS

XXXIX.

Dear Cardinal:

I feel that my last letter was inadequate to fully open the eyes of my readers to the danger which lurks in the doctrine and methods of the Jesuits, to whose guidance the pope has so evidently committed himself; and as I consider this matter to be of greatest import to all citizens of this country, whatever may be their form of belief, I beg you to bear with me if the amplification of some points necessitates repetition, for the sake of new evidence in the case.

The monastic disagreements in principle are not such as to attract the attention or arouse the suspicions of the ordinary student. It is necessary to see their effect and the consequences they produce when put in practise to realize their importance.

The Benedictines, with their strict adherence to the canons, assume the responsibility of correcting the defects of their brethren from the pope himself down to the parish priest. They are not politicians, nor do they wish to be, and they have never caused any unpleasantness with civil Governments. Although they are not a rebellious order, bishops, cardinals and even popes must walk carefully where they are concerned, as they cannot be induced to depart one step from the canons.

I have witnessed a case, the only one probably that has occurred in a hundred years, where a cardinal bishop interdicted a whole monastery of Benedictines, and was not obeyed. The question was referred to Rome for decision, the result being that the cardinal was defeated and reprimanded. He was in the wrong, and they were in the right, according to canon law.

The Benedictines are perfect gentlemen, except when a Jesuit is around. They hate the Jesuits, and frankly admit that they hate them, because of their duplicity, presumptuousness and absolute disregard of established law.

The Dominicans are intolerant but, save for some few exceptions, they stick to their mission of preaching and hearing confessions. This brings them into frequent conflict with the Jesuits, as their mission is almost the same.

The Franciscans come between the Dominicans and the Jesuits, as to their doctrines, but they are equally at enmity with the latter.

Both Dominicans and Franciscans hold that the calling of the Church is to preach the Gospel to every creature. They believe that the Church is the only interpreter of the Gospel, that she is always one and the same, infallible and unchangeable, under every circumstance and at every time and place, having in herself the power to draw all men into her fold. As we have said they are intolerant and even arrogant, but that is a defect common among all adherents of Rome. It is in the system. Any lay Catholic believes himself to be right and every one else wrong.

These orders claim that their authority to preach comes from the Church, and they, therefore, lay emphasis upon a strict obedience to the Church and complete subservience—not to canon law, as the Benedictines teach, but to the pope, as head of the Church. He is their captain, and they are his most faithful soldiers. In whatever question that arises, for them the pope's pronouncement is final. *Roma locuta, causa finita.*

The Jesuits *allege* that their adherence to the Church is as firm and solid as that of the Dominicans and Franciscans, but the fact is that they believe themselves to be above the Church. They claim that, were it not for them, the Church would many times have been extinguished. This idea is perfectly consistent with the object of the foundation of their order. They are called "The Company of Jesus," and their motto is, *Ad maiorem Dei gloriam.*

Here, at the very start, we find that their existence in itself dealt a heavy blow to the Church. The name, "Company of Jesus," signifies that they receive their orders directly from their Captain, Jesus Christ, not from the pope, nor from any council. They hold that Jesus has called them, not to advance the cause of the Church (or pope), as the other orders believe, but to render a service to Jesus Himself, which the Church has failed to render. Pope, bishops and the whole Church might give partial glory to God, but *they* were called to give "greater glory," according to their motto.

So, to the other orders, Christianity means the Church, and the Church means the pope and his hierarchy. Apart from these, they do not recognize Christianity, while the Jesuits believe that

Christianity exists because of their order, and will continue to exist while there remains a Jesuit in the world, even if there should be no pope, bishops, priests or believers.

Father Zanza, one of the most celebrated men among the Jesuits of our time, expressed the spirit of the order when he used to say jokingly, "In spite of all that the popes, cardinals and bishops have done to destroy it, Christianity still exists because of the Jesuits." This idea, though expressed in joke, is in reality what educates their minds to look upon the Church at large, from the pope down, as subservient to their order. This can best be seen in their constitution. While all the other orders recognize the pope as the supreme head, before whom superiors as well as subordinates hold equally the place of servants, the Jesuit recognizes no authority but that of his superior. Should the pope dare to give a command to any individual of the order, contrary to the command of his superior, the superior must be obeyed, rather than the pope, under penalty of expulsion from the order, which means branding for life. And most assuredly not even the combined efforts of the whole Church would be able to deliver him from suffering the penalty of his disobedience. No decree of the pope can be read in any house of the Jesuits, unless it comes through their superior general. He is the only infallible one to them, and has been held as such ever since the foundation of the order, many centuries before the pope could succeed in foisting his claims to infallibility upon the Church.

So the Jesuits leave very little for the pope besides an apparent adherence, and when a member of the order speaks of the authority and the power of the Church, he really means his own order, for he considers himself as a dead man (*sicut cadaver*), only alive to the voice of his superior.

Therefore, in defining the attitude of any monastic order toward the pope we might properly say it is to the pope what a Jesuit is to his superior.

This, however, will appear to the general reader to conflict with well-known facts respecting the relation of the Jesuits to the papacy. For instance, it is known to be a fact that the papacy, as it stands to-day, is the creation of the Jesuits. The pope owes to them the establishment of his prerogatives; the constitution of the College of Cardinals was framed by them, and the claims of

the pope to temporal power and supremacy are particularly due to their work. But this very fact, contradictory as it may seem, constitutes the basis of the independence of the order. And it was planned and carried out by the Jesuits precisely for the purpose of sanctioning the prerogatives claimed by their superior general, and bringing the papacy under their control.

To learn how and why this peculiar state of affairs came about, we have only to read in the history of the sons of Loyola how they have been hated not only by the civil authorities but by religious orders and prelates in every country where they were able to gain foothold. At last they could no longer hope to exist in the midst of such universal opposition. Diocese after diocese was closed to them, as well as Government after Government. It was "up to them" to work out a system by means of which they might be independent. They saw that the first thing to be done for the accomplishment of their purpose was to take steps toward the centralization of authority in the Church. In order to do this, the bishops had to be deprived of their privileges and powers. As in the case of civil Governments, the Jesuits had worked secretly among the people, sometimes inciting a nation to rebellion against its lawful ruler, and promising the crown to some one not the heir, but who was willing to accede to their stipulations for the sake of a throne which did not belong to him, in the same way they set to work among the bishoprics. The consequence was that old privileges, attached to the office, were surrendered by those who, through the intrigues of the Jesuits, succeeded in being elected to the coveted position. With these surrendered privileges and powers the Jesuits proceeded to invest the pope, making him the arbiter, the supreme authority.

Having succeeded in centralizing authority, they had but one power to contend with—the pope of their own making. In order to conceal their machinations from the world, as well as to secure their position, they made of the pope an *alter nobis*, investing him with the same prerogatives with regard to the rest of the Church as their own superior general possessed with regard to their order. This was done, however, with the understanding that, in return for the enjoyment of the power they had secured to him by their efforts, the pope should guarantee to them the freedom of action to which they aspired.

It is clear that the Jesuits understand the papacy to be a necessity for the maintenance of their power, and all their efforts are directed to keeping complete control of it. On the other hand, the pope knows that he owes his power to the Jesuits, as without them he could not have obtained his boasted supremacy. Should any pope give up his prerogatives, every bishop would assume an independence which would make him practically a pope in his own diocese. To avoid this, the Jesuits have complicated matters in such a way that no pope can dispense with them entirely. They have seen to it that he shall not use the spiritual power they have given him against them, and one of their strongest bonds is an entirely material one—the Vatican and all its treasures are in the name of the Jesuits! Every pope has to make new contracts with their general to assure himself that he will not be deprived of the use of this property, and the contract is drawn up in such a way that if the pope should leave the Vatican without the consent of the Jesuits, he would not come in again. He is not the prisoner of the Italian Government, as people are made to think, but of the Jesuits. His personal liberty is better protected by the Law of Guarantees than by the stipulations of the Jesuits. The pope and his hierarchy fear that should he leave the Vatican, the Jesuits would within a short time set up an anti-pope in his place.

Of course, at the present time there are clauses in such contracts which allow the pope and the College of Cardinals a certain degree of independence, of which some popes have availed themselves, but however much they may seek to rid themselves of the Jesuits, it is impossible for them to do so entirely, on account of the many ways in which the papacy is bound by obligation to the order. Here is one fact which alone should be sufficient to open the eyes of every one: While all other religious orders all over the world are tributaries of the pope and send to him what they can gather from the people to whom they minister, the Company of Jesus not only does not give a penny to the Vatican, but receives a large percentage of the Vatican revenues. We might give here a detailed account of the banks and industries they control all over the world, directly and indirectly, openly, or under assumed names, but it would take more space than a letter would permit.

From what we have said, the reader will have an idea of the difference between the Jesuits and the other monastic orders. All the other orders, as we used to say in the convent, are the army to protect the pope against the snares of the Jesuits. But as far as political power is concerned, they are but toy soldiers, at which the Jesuits laugh. There is no man, nor any body of men that can arrest the power of the Jesuits, for their craft is such that when they appear to be defeated they are in reality victorious, and many times they plan their own apparent defeat, in order to make a subsequent victory the more complete.

To sum up the whole matter, the Jesuits are a body of men secretly bound together by the strongest bonds, whose purpose is to possess the world. They claim that when Jesus gave His commission to Peter, "Feed My lambs, feed My sheep," He commanded the Church to glorify God by making Him the supreme ruler of Heaven and earth; that the Church through negligence, and many times through treachery, has failed to fulfil her mission, and the Company of Jesus was called into existence in order to accomplish what the Church has failed to do, and thus render to God the greater glory. They teach that in the Gospel there is not only an expressed meaning but an implied meaning, and by this theory the Scriptures may be interpreted in any way they please, and may even be made to sanction the most terrible crimes. To the end they have in view—the subjugation of the world—all means are justifiable. This opens the way to the sophistry and casuistry by which they have distinguished themselves, and which separate them in principles, but far more in practise, from the other orders, as we shall hope to show by some examples in our next issue.

MANUEL FERRANDO.

The Church in the United States, from the cardinals down to the humblest layman, is loyal to Rome. *What the pope says is law in this country*; and the word of his apostolic delegate is law until he is overruled.—Father Phelan, in *The Western Watchman*, May 8th.

"Undoubtedly it is the intention of the pope to possess this country. In this intention he is aided by the Jesuits and all the Catholic prelates and priests."—Dr. O. A. Bronson (Catholic Writer).

EXTRACTS FROM THE ARTICLE ON THE POPE IN CARDINAL FERRARI'S ECCLESIASTICAL DICTIONARY

The full title of this work is, "*Prompta Bibliotheca canonica, juridica, moralis, theologica nec non ascetica, polemica, rubristica, historica.*"

The following is from the edition published at Rome in 1890:

"The pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.

"The pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.

"The pope is called most holy because he is rightfully presumed to be such.

"Nor can emperors and kings be called most holy; for although in civil laws the term most sacred seems sometimes to have been usurped by emperors, yet never that of most holy.

"The pope alone is deservedly called by the name most holy, because he alone is the vicar of Christ, who is the fountain and source and fullness of all holiness.

"The pope, by reason of the excellence of his supreme dignity, is called bishop of bishops.

"He is also called ordinary of ordinaries.

"He is likewise bishop of the universal Church.

"He is likewise the divine monarch and supreme emperor, and king of kings.

"Hence the pope is crowned with a triple crown, as king of Heaven and of earth and of the lower regions.

"Moreover, the superiority and the power of the Roman pontiff by no means pertain only to heavenly things, to earthly things and to things under the earth, but are even over angels, than whom he is greater.

"So that if it were possible that the angels might err in the faith, they could be judged and excommunicated by the pope.

"For he is of so great dignity and power that he forms one and the same tribunal with Christ.

"So that whatever the pope does, seems to proceed from the mouth of God, as according to most doctors, etc.

"The pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly Kingdom.

"Not less do the rescripts and decrees of various other emperors, namely, Valentinian, Otho, Charlemagne, Constantine, etc., exalt the very great authority and power of the pope.

"More and more do very many sacred canons exalt the supreme authority and power of the pope.

"Hence St. Cyril, of Alexandria, dwelling upon the remarkable power or authority of the chief pontiff, in his '*Liber Thesaurorum*,' speaks thus most highly in praise of him: 'As the Son of God Himself received from His Father the dominion over the Church and the nations, and power over every principality, and over all that is, so that to Him all knees are bowed, so He most fully committed the same most ample power to Peter and his successors.'

"Hence the common opinion teaches that the pope has power over two swords, namely, the spiritual and temporal, which jurisdiction and power Christ Himself gave to Peter and his successors (Matt. 16: 19), saying: 'I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven.' Where the doctors remark that he did not say 'key,' but 'keys,' including both the temporal and spiritual power.

"This opinion is most widely confirmed by the authority of the holy fathers, by the teaching of the canon and civil law and by the apostolic constitutions.

"So that those who affirm the contrary seem almost to hold to that opinion of heretics condemned by Boniface VIII. in the extravagant '*Unam Sanctam*.'

"Whence unbelieving princes and kings by the decision of the pope can be deprived in certain cases of the dominion which they have over the faithful, as, if they have taken possession of the lands of Christians by force, or if they compel the faithful whom they have conquered to turn from the faith, and so on, as is clearly shown by Cardinal Bellarmine, in his '*Apology Against the King of England*,' chapter 4.

"And hence the pope grants the provinces which formerly belonged to Christians, but which have been seized by unbelievers, to be acquired by any of the Christian princes.

"Nay, rather, in cases in which, on account of heresy, a territory seems to endanger the religion of that realm, and the faith of others, and it cannot otherwise be preserved from so great loss, then the pope can take away the kingdom not only from the king, but from his successors for all time, and grant it to a Christian prince and his successors, if it has revolted.

"Whence it is not to be wondered at if to the Roman pontiff as to the vicar of Him whose is the earth and the fullness thereof, the world and all who dwell therein, etc., there have been granted, when just cause demands, the most complete authority and power of transferring kingdoms, of dashing in pieces scepters, of taking away crowns, not only unsheathing the spiritual but also the material sword. Which power, in its fullness, not once, but frequently, the Roman pontiffs have used, as often as occasion required, by girding the sword upon the thigh most effectively, as is perfectly well known; and to this not only do theologians give most complete testimony, but also the professors of pontifical and imperial law, and many historians of undoubted credibility, both profane and sacred, both Greek and Latin.

"The pope is of so great authority and power that he can modify, explain or interpret even divine laws."

(In proof of this last proposition, various quotations are made, and among them these:)

"The pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing His sheep."

"Whatever the Lord God Himself, and the Redeemer, is said to do, that His vicar does, provided that he does nothing contrary to the faith."

"Many non-Catholics fear us as a political organization and are afraid that the Catholic Church will dominate and rule. We are working quietly, seriously, and I may say, effectively."—June number, 1909, of *The Missionary*, page 69.

THE POPE'S SITUATION

A well-informed writer represents that the situation in which the pope now finds himself as a result of Italy's entering the war was anticipated and provided for some time ago. There was a full and frank consideration of the matters involved in conference between the Italian premier, Signor Salandra, and the papal secretary of State, at that time Cardinal Gasparri. Among the terms of a provisional agreement arranged with the approval of the pope were these:

The impossibility of the continued residence at Rome and unrestricted action there of the diplomatic representatives to the Vatican of powers with whom Italy was at war—representatives who, by reason of their diplomatic immunities, were exempt from the jurisdiction of Italian law.

The complete independence of the Holy See, its entire spiritual freedom and the inviolability of the extraterritoriality of the pontifical palaces are reaffirmed both by the Italian Government and the papacy.

An agreement with regard to the adoption of certain measures of general order to be extended to all the diplomatic representatives accredited to the Holy See by foreign powers, both hostile and friendly to Italy. These measures would be in harmony with the absolute neutrality and complete impartiality of the papacy in the present war, since they would restrict and suspend the diplomatic privileges of the representatives accredited to the Vatican of all the belligerent nations.

In this way the Holy See maintains its complete independence toward the Government of Italy and toward all foreign powers.

It is understood that the pope requested the nations at war with Italy to recall their diplomatic representatives to the Vatican when the war began. There appears to have been a suggestion by Germany and Austria that the pope should remove to some neutral State during the duration of the war. This possibility is discussed by the writer alluded to above as follows:

"At the same time, the mere fact that the question as to the ownership of the Vatican should ever have been raised at all goes far to explain the rejection of the demands addressed by Germany and Austria-Hungary to Benedict XV., that he should transfer the Holy See from Rome to some neutral country, and sheds light

on the reasons that have prompted him to decline King Alfonso's recent offer to place the Escorial at his disposal.

"The holy father realizes that were he to leave Rome, and to transfer the Holy See to some foreign and neutral land, the foes of the papacy in Italy might overpower the present Government, which is very friendly to the Church, and might compel the State to seize the Vatican and all its contents, including those archives which, dating back for fifteen centuries or more, are so indispensable to the administration of the Church in the present time and in the ages to come.

"Only once has the Holy See been established elsewhere than in Rome, namely, in the fourteenth century, when for a time the Church was ruled from the city of Avignon, in the south of France. But those were among the darkest days of the papacy in all the history of near twenty centuries, and with that exception it has always remained on the banks of the Tiber."—United Presbyterian.

We quote the above paragraphs from "The United Presbyterian" of June 17th. They show how little even "well-informed" writers know about the inside of the Vatican and the real situation of the pope.

More than once, when the more pious fathers in my convent used to gather to deplore the moral decadence of the religious orders, we used to say, "Yet, in spite of it, God loves the orders greatly, and one of the greatest signs of His providence and love to us is that He blinds the people so that they do not see our open sins."

I do not believe that God has anything to do with it, but that the common sin of mankind lies in not making a proper use of the gifts of God, especially the intelligence. We do not think. Whether the fault lies in our indifference, or because we are intellectually lazy and like to leave the thinking to others and to follow blindly where they lead, I do not know. The above remarks have probably been read by hundreds without protest and even without comment, yet there is much to protest against and to comment upon.

We are told: "The holy father realizes that were he to leave Rome, and to transfer the Holy See to some foreign and neutral land, the foes of the papacy in Italy might overpower the pres-

ent Government, which is very friendly to the Church, and might compel the State to seize the Vatican and all its contents, including the archives," etc.

Is it possible that people are really so blind that they do not see how illogical this is? Every one who knows the Law of Guarantees, which is no secret, can see that there is no Government, Austria and Spain included, which has dealt so liberally with the papacy as Italy. Even France, the "beloved elder daughter" of the Church, has not regarded her with such generosity. Now, if the pope, in spite of these guarantees, does not value his freedom, is it because he believes the Government of Italy capable, under however great a pressure, of committing the villainy of despoiling him of his possessions, after he has been induced to leave the Vatican? It is too ridiculous to think it! Should the King of Italy and his Government be capable of such a procedure, we ought to be ashamed to have our nation represented in such a court. But the progress Italy has made since the unification of the nation, the love and loyalty of the people to their present king, the conduct that he has observed in all national calamities, reveal sufficiently the sincerity of the Government and of the Sovereign whom every one regards with respect and recognizes as a perfect gentleman. Is there any one who can suppose that such a king could be compelled by any party, however powerful, to repeal the Law of Guarantees or violate it in such a treacherous manner as to seize the Vatican in the absence of the pope?

But why should the holy father fear "the foes of the papacy" in Italy? The Church in all its official statistics counts Italy as Catholic. The non-Catholics, although yearly increasing in numbers, are an insignificant few. Would not the immense majority defend the interests of their father against the few infidels and heretics that do not acknowledge his authority?

Or is he like the man who was working on a farm with his son and, while he was at work, always carried about their lunch in a wallet on his back? A passer-by asked him why he did not leave his lunch with the rest of his things and free himself of the extra burden. He answered: "Because I do not trust the companion!" "The companion" was his own son. Is the pope afraid of his sons, also?

But, even admitting the absurd supposition to be true that the Government might seize the Vatican, what use could the king make of it? For a king it would not be a very good place to live in. The popes themselves have preferred St. Angelo. Of course, some one will say, it is not the building, magnificent as it is, but the treasures it contains which would be the object. But these treasures do not belong in the strictest sense to the pope. The Jesuits have managed to arrange things so that the pope is insolvent. They can say that all the crowned heads of Europe put together do not represent thirty per cent. of the riches of the pope, and they can say also that he has nothing!

Some of the treasures of the Vatican are national treasures and belonging by right to the nation it is no more than just that, instead of being shut up in the Vatican, they should be placed in a public museum, where the people should have free access to them. But even here the king would find himself cheated. Those treasures no longer belong to the nation. The people do not know the secret, but they would know it if the Government should claim the treasures which should be their heritage. I wish the Italian Government would claim them. Then the truth would come out. Individuals of different nationalities would appear as their owners.

The remaining treasures are the tribute of the faithful from all over the world to the Church, and no one else has any right to them.

In conclusion we can say this: The Government of Italy has promised the pope freedom, independence and protection. It has fulfilled this promise up to this day. There has never been any public demonstration against the pope, nor any attempt made upon him. No function has ever been disturbed in any church; no bombs or incendiary attempts have been made; no peregrination has been interrupted. The only public disturbances have been instigated by the Vatican on the occasion of patriotic demonstrations of national interest. Is not that a proof of circumspection?

The pope, then, must have some other logical reason for not leaving the Vatican. That reason is disclosed in my letter to Cardinal Gibbons (this issue), but if people would only think they would not be long in discovering it for themselves.

M. F., Ed.

THE POLITICAL POWER OF ROMANISM IN AMERICA

BY WM. LLOYD CLARK.

The Chief Justice of the Supreme Court of the United States, Edward D. White, is a Roman Catholic.

Joseph McKanna, a Roman Catholic, is an associate justice of the Supreme Court of the United States.

John J. Fitzgerald, a Roman Catholic, is chairman of the powerful Committee on Appropriations of the House of Representatives.

John Burk, a Roman Catholic, is Treasurer of the United States.

Ransdell, Ashurst and O'Gorman, Roman Catholics, are United States Senators from Louisiana, Arizona and New York.

The Governor of Illinois is a Roman Catholic.

The Mayors of New York and Boston are Roman Catholic, and the trend of the government in both cities is toward anarchy.

The Revenue Collector of the Port of Entry, New York, is a Roman Catholic.

Under the present administration every Ambassador to foreign countries, with the exception of Italy and England, is Roman Catholic.

A Roman Catholic by the name of Cornelius Ford is a public printer in Washington, having control of all Government printing and controlling the Government payroll in the printing department, amounting to millions of dollars annually.

A Roman Catholic, Joseph E. Ralph, is Director of the Bureau of Printing and Engraving.

Two-thirds of the department chiefs are Roman Catholic.

Practically all of the important Federal positions of the large cities, like Boston, Brooklyn, New York, Chicago, St. Louis and San Francisco, are filled with Roman Catholics.

The private secretary of the President of the United States is a Roman Catholic, and, though working in the background, wields more influence in the affairs of the nation than the President himself.

A Roman Catholic managed the national campaign that elected Wilson.

Over seventy per cent. of the appointments of President Wilson is Roman Catholic.

Ten States now have Catholic administration.

Thirty-one States now have Catholic Democratic committees.

Twenty-one States have Catholic Republican committees.

Twenty thousand public schools have one-half Catholic teachers.

Six hundred public schools now use Catholic readers and teach from them the Roman Catholic religion.

New York City, Chicago, Baltimore, Philadelphia, Buffalo, Toledo, Cleveland and St. Louis now employ over seventy-five per cent. Catholic teachers in their public schools.

In all the cities and towns of the United States of 10,000 or more inhabitants, an average of over eighty-eight per cent. of the men on the police force are Roman Catholics.

Roman Catholics are in a majority in the city council of 15,000 towns and cities in the United States.

Milan, Ill.

Jesuitism Exposed

As soon as 400 influential Jesuits hurriedly left our shores, the present war broke out, and in keeping with their deceitful tactics, the Jesuits have ever since tried to cover up their guilt of causing this horrible conflict. One of the measures resorted to has been that of trying to make it appear that German Protestantism is responsible. Dealing with this matter while preaching before the University of Oxford recently, the Dean of Durham, Dr. Hensley Henson, well said:

I confess to some astonishment at the attempt briskly pushed at some quarters to represent the deplorable doctrines of the Prussian military school as the proper consequence of Protestant principles, and even to suggest the inference that only a definite return to the mediæval system, so far as the conditions of our time allow, is the modern world to escape from the tyranny of the State. Even in quarters not commonly suspected of anti-Protestant views there appears to be a disposition to adopt this strange opinion.

However repulsive to the Christian man's conscience the

teachings of Von Treitschke and his pupil Von Bernhardi may be, they are assuredly not destitute of weighty ecclesiastical authority. No cynicism of modern politicians can insult the Gospel more grossly than the political morality of the counter-Reformation, and the casuistry of Imperialism will hardly reach the depth of debasement which has ever marked the casuistry of proselytizers. The doctrine which empties international treaties of binding force when they cross the interests of the signatory States, is only a modern version of the old canonical doctrine, well established and long operative—nay, for aught I know to the contrary, yet possessed of formal authority—that the Church need keep no faith with heretics.

Protestants have often failed to keep true to their principles; often reverted with guilty readiness to the very errors which they professed to oppose; often made their conflict with ecclesiastical abuses an excuse for holding lightly by religious obligations, but Protestantism cannot reasonably be charged with the guilt of Prussian paganism. For its deepest significance Protestantism was, and is, an assertion of the plenary right of the individual conscience against the aggression of external authority however designated.

The famous declaration of the Apostles, "We must obey God rather than men," was addressed to an ecclesiastical court; and the most part of the "noble army of martyrs" were victims of ecclesiastical oppression. The attempt to exploit the present disgust of Prussian statecraft in the interest of the polemic against the Reformation had best be abandoned, alike in the interest of historic truth and common sense. V.

The beginning of this impure pest (Protestantism), the most detestable of all, was made by those who attributed to man, as by mere nature, that every one might, by his own reason and judgment, know and decide the things pertaining to the doctrine divinely given, and must by no means be subject to the authority of the Church and the Roman pontiff, with whom alone it rests, by divine mandate and benefit, to guard this doctrine, to hand it forward, and with full truth to judge of it.—Leo XIII.. Encyclical of Dec. 22, 1887.

Unhappy Results of a Mixed Marriage

Some little time since a meeting was held at South London, at which an address was given on "The Ne Temere Decree." Among the audience was a lady who had never previously been present at a Protestant meeting; she had been induced to attend the meeting by a friend, a member of the W. P. U., in order to divert her mind from the pressure of a domestic trouble through which she was passing.

At the close of the gathering she sought an introduction to the speaker, and in the course of an earnest conversation told her the following sad tale:

When about twenty years of age she had married a Roman Catholic, to whom she was deeply attached. The marriage was solemnized first in a Protestant place of worship, and then in a Roman Catholic chapel. On entering the latter she was told by the bridegroom that the priest wished to have some conversation with her. In the vestry she found the priest seated at a table, on which were lying some papers; he pushed one of these toward her, at the same time asking for her signature to it. She naturally inquired the purport of the document, to which he replied, "Oh, it's nothing; merely a statement that should any children be born of this marriage you will consent to their being brought up in the Catholic religion."

She signed the paper, and the marriage ceremony was then performed. The matter mentioned bore no further fruit at the time than that, whereas the bride had been intending to enter the Roman Church in order to become more fully united to her husband she, on reflection, felt that she had not been fairly dealt with—that her signature had been obtained without any time being given her for consideration, or opportunity for consultation with her own people. So, in a fit of pique, she became a confirmed communicant of the Church of England; and when the children were born—a girl and a boy—they were each baptized into that communion.

Her husband and she had much happiness in their married life; he showed no trace of bigotry in his religious opinions, even going so far as to be present at the christening of their two children. In fact, all went well until the little boy, the younger of the two children, was seven years of age; then one

day, when Mr. H—— went to confession, the priest said to him, "It is quite time you exercised your rights as the father of your boy. Your wife is a heretic, and is not fit to have the child in her charge."

The spasm of sorrow which convulsed the poor woman's face as she repeated these cruel, heartless words can never be forgotten. "What we want you to do is to send him away from home to a convent school at the seaside."

The father demurred again and again very strongly to this demand; he did not wish to part with his little son; moreover, he knew quite well what it would mean should he, on returning to his home, detail the priest's message to his wife, the child's mother.

This state of things went on for some months, the priest bringing the matter up at intervals, the father and husband making various objections, till at last, one morning, the priest broke out with, "Look here, H——, if you persist in your disobedience, I have power, and I will exercise my power, of withholding absolution from you when on your death-bed."

This threat had the desired effect. Mr. H—— at once yielded to his confessor; and, despite the tears, entreaties and expostulations of his wife, the dissuasion of friends and the unhappiness of the home, the little boy was sent to the convent school, leaving the poor mother almost heartbroken.

Needless to say, a cloud of misery has settled down upon that home—husband and wife never speaking to each other, all communication being carried on by writing. A system of espionage so thorough has also been set on foot, that even letters sent to the poor mother by Protestant friends she is compelled to pass for safe keeping into the custody of a trusted confidante.

J. E. B.

The Roman Catholic Church has conscience enough to dictate to the Government what it should do in the present emergency of Protestantism. *The public man who antagonizes the Catholic Church in these days is a political suicide.*—Father Phelan, in W. W., May 16th.

CHRIST'S MISSION.

The services at Christ's Mission during the season which has just come to a close have been increasingly encouraging, both on account of the interest shown by the congregation and the class of persons who attended.

In spite of the fact that we have been, and are still, passing through a financial crisis on account of the lack of funds, new activities have been planned, and a mid-week evangelistic service started, which is to continue, if possible, through the Summer.

We earnestly ask our friends to relieve us in this time of need. Send in your contributions as soon as you can, and make them as liberal as you can. The need is greater than many realize for the continuance of this work, which depends wholly on the liberality of the Lord's people.

Although the printers have agreed to publish the next three issues of THE CONVERTED CATHOLIC at once, we wish our friends to know that it is not on account of our being any better able to meet our large indebtedness to them, but on account of their generosity, for which we are very grateful. We look to our friends and subscribers to help us meet this obligation.

Indispensable repairs in Christ's Mission House have to be made before the Fall season opens. Will you not help also in meeting the expense?

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.